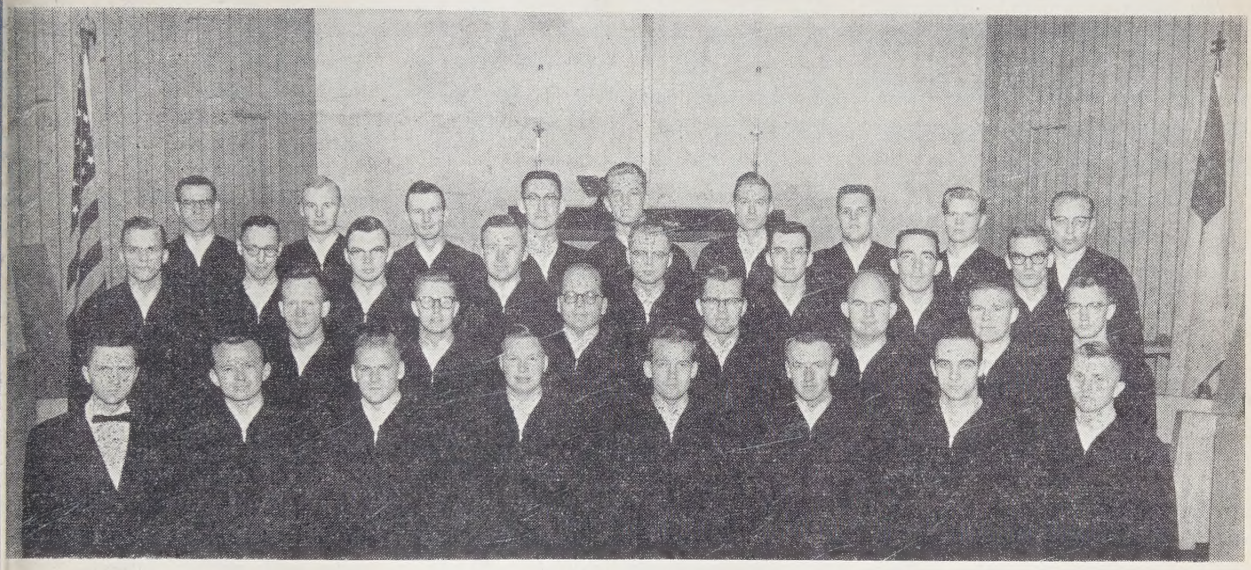
Lutheran Herald

Luther Seminary Choir

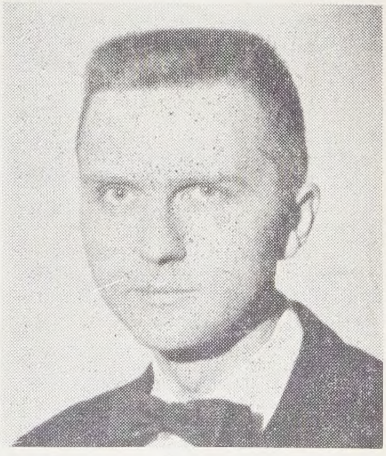


st row (left to right): Gerhard Cartford, director, St. Paul, Minn.; Philip Olson, Lakota, N. D.; Robert Haycraft, Eagle Grove, Iowa; nklin Pudas, Cloquet, Minn.; Cyrus Solberg, Hatton, N. D.; Elmo Anderson, Hillsboro, N. D.; Raymond Haugland, Jackson, Minn.; bert Hellekson, Minneapolis, Minn. . . . Second row: David Borreson, Hayward, Wis.; Warren Sorteberg, Canton, S. D.; David Lee, nneapolis, Minn.; Paul Mork, Clarkfield, Minn.; James Lokken, Pasadena, Calif.; Paul Lee, Madison, Wis.; Vern Asleson, Ulen, Minn. . Third row: James Qualben, Staten Island, N. Y.; Louis Becker, Minneapolis, Minn.; John Knudson, Letcher, S. D.; Jack Landrud, rtland, Oregon; Ronald Golberg, Kindred, N. D.; James Narveson, St. Paul, Minn.; Clifford Schroeder, Lyle, Minn.; Stephen Swanson, rthfield, Minn. . . . Fourth row: Arne Jessen, Lexington, Neb.; Vernon Stenberg, Jewell, Iowa; Roger Knudson, Sioux Falls, S. D.; llace Cole, Lake Crystal, Minn.; Norman Bergeson, Chicago, Ill.; Albert Olsen, Brooklyn, N. Y.; Lowell Anderson, Bonner, Mont.; vid Nelson, Beresford, S. D.; Melvin Frantsen, manager, Mahtomedi, Minn. . . .

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

ITINERARY

8 p.m. Jan. 6 . . . . . , Iowa (tentative)
8 p.m. Jan. 7 Concordia Lutheran Church, Concordia, Kansas
8 p.m. Jan. 8 Oslo Lutheran Church, Gruver, Texas
8 p.m. Jan. 9 Midland Lutheran Church, Midland, Texas
8 p.m. Jan. 10 American Lutheran Church, Seguin, Texas
10 a.m. Jan. 11 Texas Lutheran College, Seguin, Texas
8 p.m. Jan. 12 First Evangelical Lutheran, Waco, Texas
8 p.m. Jan. 13 Trinity Lutheran Church, Clifton, Texas
8 p.m. Jan. 14 St. Olaf Lutheran Church, Cranfills Gap, Texas
10 a.m. Jan. 15 Central Lutheran Church, Dallas, Texas
3 p.m. Jan. 15 Prince of Peace Lutheran, Arlington, Texas
8 p.m. Jan. 15 Trinity Lutheran Church, Fort Worth, Texas
8 p.m. Jan. 16 American Lutheran Church, Enid, Oklahoma (tentative)
8 p.m. Jan. 17 Upper Wolf Evangelical Lutheran, Robinson, Kansas



Gerhard Cartford, Director

Winter Tour for Seminary Choir

Taking their cue from the psalmist, 31 future Lutheran ministers of the Gospel at Luther Theological Seminary in St. Paul, are once again preparing to proclaim their ministry of music to congregations of the Lutheran Church throughout the midwest.

The Luther Seminary Choir, under the direction of Gerhard Cartford, faces an inspiring schedule of appearances in the coming months, highlighted by the choir's 1,500 mile trip in January deep into the heart of Texas.

This year's choir, which represents a student body of over 400 men, already has been privileged to render an important service to the Church through its Oct. 30 appearance over a nationwide CBS broadcast, the Church of the Air. In the program, the choir under Mr. Cartford performed the anthems and liturgy for the service, which featured Bishop Hanns Lilje of Hannover as the preacher.

Now the singing seminarians are focusing all their energy on preparations for the choir's holiday performances and the 11-day tour from St. Paul down through Iowa, Kansas, Oklahoma and into Texas, where the choir will sing 11 concerts in 10 Longhorn state cities.

Included in the program of sacred music will be a cappella selections from several periods, and featuring a new work for male voices by the contemporary Canadian composer, Healey Willan. The choir will sing his "Missa Brevis," a short mass containing five sections of the traditional Christian worship service—the Kyrie, Gloria in Excelsis, Sanctus, Benedictus, and Agnus Dei.

Another interesting selection is the carol "In Dulci Jubilo." Found in our hymnbooks under the title, "Now Sing We, Now Rejoice," the song will be sung in a macaronic arrangement. The text alternates Latin and English phrases, with the thought continuing without repetition.

Accompanying the choir to present the intermission meditation and greeting will be Dr. Warren A. Quanbeck. Dr. Quanbeck is professor of New Testament and Systematic Theology at the seminary.

In his second year as director of the Luther Seminary Choir is Gerhard Cartford, a familiar figure around the campus in his position as organist and director of music.

Cartford is a graduate of St. Olaf College, Northfield. He holds the Master of Sacred Music degree from Union Theological Seminary in New York and has attended the University of Oslo in Norway. Before coming to the seminary, he was minister of music at Grace Lutheran Church in Eau Claire, Wis. for three years. He and his wife, Polly, have one future choir singer in the family, Jonathan, 2.

Within the E.L.C.

PERSONS

Dr. Eugene L. Fevold, professor at Concordia College, Moorhead, Minn., will begin a lecturership at Luther Theological Seminary, St. Paul, at the opening of the second semester. He spent the academic year 1954-55 in graduate study in Oslo, Norway.

The Rev. P. A. Fretheim, Suttons Bay, Mich., will by Feb. 1 move to his new parish, Tanum-Forest at Sturgeon Bay, Wis.

The Rev. Horace Westberg, sett, Iowa, has accepted a call to Redeemer's Church, Eugene, Ore he will move there early in Febr

The Rev. R. E. Hofstad, Cre Ill., will late in December begin ing as visitation pastor in Our Sa parish, Beloit, Wis.

The Rev. Dr. Orlando Ingvol is now serving the Sugar Creek liams Bay parish, Elkhorn, Wis.

The Rev. Amon Johnson, Jr., tonville, Minn., will leave by Jan. Reno, Nevada, to establish a H Mission congregation there.

Dr. Olaf K. Skinsnes, who present in this country on furl from his work as associate pro at the University of Hong Kong cal school, will after Jan. 1 be lecturer for several weeks at the versity of Chicago Medical Sc While in the Far East Dr. Ski has devoted much time and ener the study of leprosy and to treat of leprosy patients.

The Rev. Talbert Ronning was ored by his parish, St. Timothy in cago, on Nov. 20, the occasion the 25th anniversary of his ordin

The Rev. Norman A. Nelson h signed as pastor of Calvary Chur Mount Greenwood, Chicago, an accepted a call to Our Red Church, La Crosse, Wis. He will there early in February.

The Rev. Joseph Luthro, Silv Oregon, has accepted a call to F burg, Alaska, and will move the February.

The Rev. T. O. Torgeson is se as interim pastor at Frankfort,

The Rev. Stanley Emerson h signed his pastorate at Wells, M to become a chaplain in the Air

The Rev. Robert H. Arneson, wood, Wis., has accepted a call dependence, Wis.

Dr. Fredrik A. Schiotz, presid The Evangelical Lutheran Churc turned to this country late in N ber from Tanganyika, East A where he attended the All-Afric theran Conference Nov. 12-22. H chosen one of the five co-preside the conference, the other four residents of Africa.

(Continued on pa

LUTHERAN HERALD • O. G. MALMIN, Editor • CARMEN MITCHELL, Assistant to the Editor • HERMAN E. JORGENSEN, News

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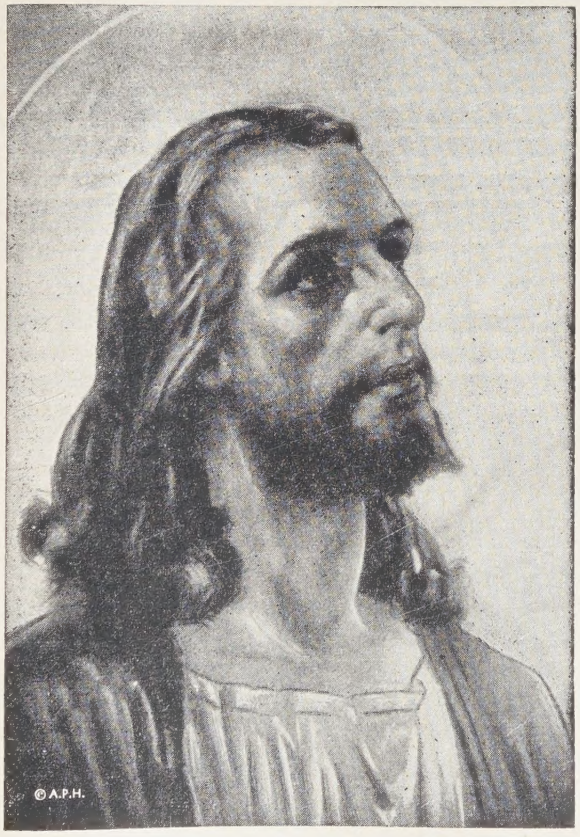
Lutheran Herald

he Gentle One

Myra Johannesen

heard someone say that He was a "blasphemer," ief of devils," and they called Him all manner of l names. But I heard His voice once from a boat, on the sea. He was speaking to the people. I was t close enough to speak to Him or touch Him, but was not the voice of blasphemer, or one who uld wrong someone. It nded as calm and peace- as the sea that day, yet ed with a strange power. s words held truth which ore I had only heard oken in tones of mock- . This Man was not ocking. He spoke as ough the whole world re His, and He loved ryone, even His enemies more than His own life. spoke of His Father, o sent Him into the rld—and of the Creation His Father—of the fall man, and how man ght again be lifted up by m.



his all seemed strange me. Yet I found myself nsferred beyond these formed limbs, and this of blindness, into a ry for which I cannot l words. I believed Him, and as I believed—I saw ore my blinded eyes—a Cross streaming with blood it washed gently over me as a stream, so that I all clean inside. I knew then, that in His words, I born again. Yet, in my body I still bore these sical marks which made me to be shunned.

ver since that day I heard Him speak I longed to talk to Him, or just to feel the touch of His hand—that I might receive this physical healing, which I had never known.

I am sure I heard His voice just now. I would know His voice anyplace, for it is not an ordinary voice. It has a quality of calm possessive assurance.

"Master—Master—" Perhaps I could ask someone if I dare.

"Sir, have you seen the Master?"

"Master? I do not know who is your master. Out of my way."

People are calling Him. I know He is coming near.

"Master—Master! That I might receive my sight and my strength! I believe! I believe!"

He touched me! His touch is so gentle yet firm and so filled with power. "I can see! I can see!" But everything is so strange. He has touched me again and everything is so clear, yet so different than I imagined. The sunset is beautiful—the streets are drab. But as I look up into His face, I am transfixed by His glory and cling to Him, until in His firm gentleness He says, "Go—and tell others."

Now I know He is my Savior and Healer. I have received my spiritual sight as well as my physical sight and strength. I can walk and use my limbs! He hath made me whole! Do you hear, everyone? He hath made me whole!

America, despite the pull of population toward the big cities, is still a land of small towns. In 1950 the cities of more than 25,000 accounted for only 41 per cent of the nation's population. The remaining 59 per cent lived in the countryside and in the small villages and towns.

Business takes note of this fact. It sees that the millions of people who live in the small places form a potential for them, both as workers and as consumers. It believes in the future of rural America.

But what of the Church? Does the Lutheran Church, traditionally strongest in the rural areas, act as though it believed in the future of those areas? Is the Church

Photo by Lambert

investing in the country towns, erecting buildings, planning up-to-date programs? Or has the Lutheran Church written off its country congregations, shrugging off their importance?

Taking its cue from business and industry, the Lutheran Church should:

1) Recognize the opportunities in rural America.

2) See these towns as they are, realistically appraising them.

3) Use today's methods to serve the people in these changing rural communities.

Chicago Is Not Illinois

Illinois may be used as an example of a state wh the Church should re-examine its rural responsibi Most people tend to think of Illinois in terms of C Sandburg's "city of the big shoulders," Chicago. I the boy with the broadest shoulders and the lou voice, the giant city almost demands recognition. Chicago is not Illinois.

What do the statistics show about the Luthe Church in rural Illinois? In 1950 there were 482 Lutherans in a state with a population of 8,712,176. Lutheran Church is not represented at all in 1,256 corporated places. Illinois' 996 Lutheran congregat are concentrated in just 457 places.

Figures reveal a vast number of unchurched in state—55 per cent of the total population. Of the chu members, 12 per cent are Lutheran. As the largest P estant church in the state, the Lutheran Church's sponsibility for the unchurched is apparent.

Small Town Churches—Have They a Future?

Betty West
Division of American Mi
National Lutheran Co

But churchmen tend to concentrate their a tion on Chicago and its suburbs. Mission plans made with an eye to the metropolitan area. The u character of Lutheran home mission work in Ill may be seen in a quick look at the records of Nati Lutheran Council bodies for the last ten years.

Of the 24 home mission congregations, 20 started in cities or in such suburbs as Park Forest, Ellyn, and Palatine. The other four were all starte towns within commuting distance of the cities. Thi a state where 21 county seat towns are without a utheran church! Illinois has 25 per cent of its po living in towns below 1,000 or in the open country only 17 per cent of the Lutherans live in these pl None of the new missions was started in towns of size.

This mission policy has a certain logic, when rather stable population of country towns is contr

ith the breathless pace of population growth in city nd suburb. Are there not larger opportunities for the hurch among the urban millions?

If the trend should continue, however, the concen-ation on urban work may prove to be short-sighted. his is true for three reasons:

1) *The people now in the smaller places need good hurches, even though they are living in shrinking com-unities.*

2) *There are good prospects for future growth in the ural towns.* The fact that there are workers punching time clock in a new plant half-way between Sycamore nd De Kalb is significant. It means that industry is eing decentralized. Metal works, oil refineries, and ed-processing plans are learning the art of country ving.

3) *It is important that rural children who leave the me town to go to the city have a proper background f religious training to go with them.* To a large extent ty churches are composed of people whose confirma-on certificates bear the names of churches in the rural eas. Thus the quality of rural churches of today has a irect influence on city churches of tomorrow. City and uburban churches may appear to be the beneficiaries today's home mission work, but they may actually uffer eventually through the loss of vigorous young hristians from the little towns.

his Is Rural Illinois

What is happening today in rural America? Or, to get ack to the specific example, what is it like in rural linois?

It is possible to sit in an office in Chicago and learn mething about what is happening by studying statis-s. We learn that each year a smaller percentage of people live in the country. We see that tiny villages are shrinking in population, while some of the larger rural trade centers are growing.

It is possible to sit in the Chicago office and play with the figures, but you don't even begin to get the feel of rural Illinois until you leave Chicago far behind you, until you have watched the sun-bronzed farmer criss-crossing the broad fields on his powerful tractor, until you have seen his young wife stroll out to the road to look into the mailbox. To know something about life in the small communities, you must stop to chat with the woman weeding in the flower-bed, the teen-age carhop in the roadside drive-in, the men on the bench in the village square.

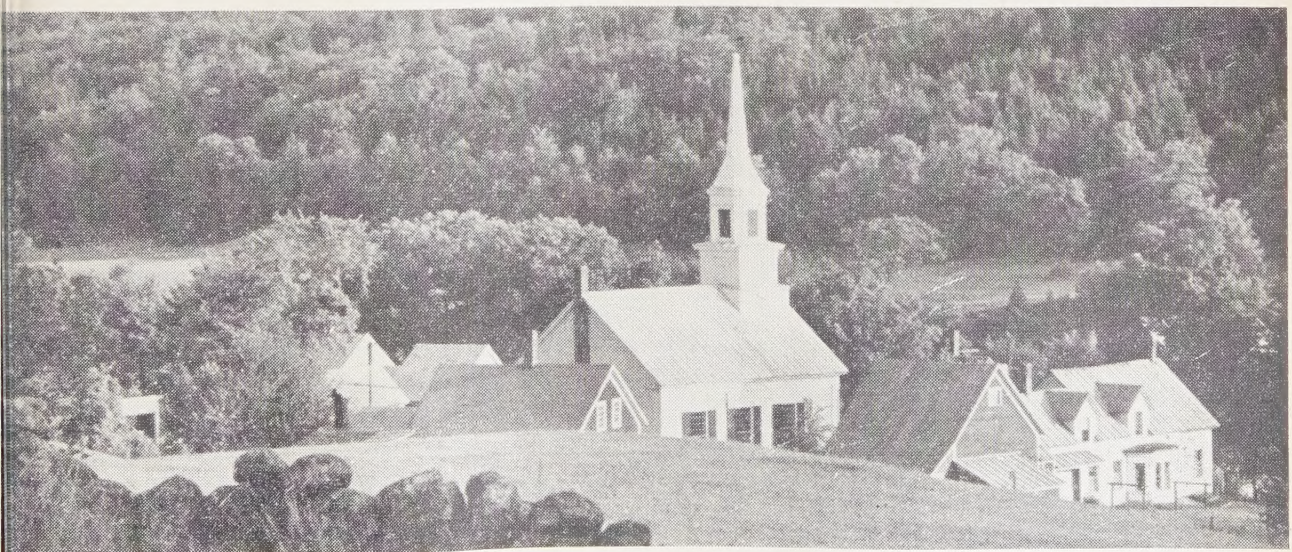
In some respects rural Illinois is very much like it has been for years. There is still a lot of space for comfortable living in the farming towns and villages. Lawns are large, and the noises created by heavy indus-try and city transportation are missing.

There is an easy friendliness, and neighbors enjoy doing things together. Country people still tend to view life with a calm, conservative eye. You suspect that their lingering respect for "the way things have always been done" might prove both a bane and a blessing to a small town pastor.

In other ways, however, an astonishing transformation has taken place. A person who considers a tour of rural Illinois as a pilgrimage to "the sticks" will dis-cover quickly that "the sticks" have passed out of ex-istence. Improved transportation and communication have urbanized the rural areas, blurring the line which once separated two distinct ways of life.

Rural people are driving the same style cars and buy-ing the same television sets as their city cousins. Little girls are taking baton-twirling and tap-dancing lessons, while their mothers wear city fashions and attend golf luncheons.

Photograph by Lambert



The erection of super-markets out in the open country results from parking problems which plague many towns. Big old houses have converted into duplexes, and village residents are being introduced to apartment living.

Many changes have resulted from the increased mechanization of agriculture. Plow horses have been replaced by tractors; clumsy wagons by fast-moving trucks; and the old threshing rigs by labor-saving combines.

Because one man can now do the work once performed by many, farms are growing larger and the rural farm population is dwindling. Young people who in the old days would be expected to remain on the land are now finding employment in industrial work in the towns and cities. A disturbing threat to the family farm is the growth of huge, industrialized farms employing migratory labor.

The farmer has changed from a simple agrarian to a businessman. If he finds that dairy cows are not a good investment, he sells them—knowing that a dairy truck will bring milk and ice cream and cottage cheese to his own door.

Not All of One Piece

These are some of the general changes taking place in the countryside, but even a casual observer notes that rural Illinois is not all of one piece. You see the resort country along the Wisconsin border, with towns sprouting up around the little lakes. You view the broad stretches of flat, rich farm land in Central Illinois, with towering grain elevators accenting the skyline. You see southern Illinois with its poorer farm land, its oil wells and coal mines, its peach orchards and "southern" drawls and revivalistic churches.

If a person expects all small towns to be pretty much alike, he is in for a surprise. Every village or town has its own distinctive personality. It may be a Mennonite village like Arthur, where you see bearded men driving horse-drawn buggies; or it may be a resort town like Long Lake, with its souvenir shops and zoning problems and summer visitors. There are coal-mining towns and farming villages.

There are lively towns and dying towns. There are towns which have sprung up almost overnight, and there are towns with Civil War monuments in the village park. There are "Irish" towns and "German" towns and "Swede" towns.

Once a business firm sees that a certain town has a future, it sets out to reach the people in that town by the wisest business methods. First it checks its facilities, remodelling a store-front or putting up a new building, purchasing needed equipment, making it attractive. It studies personnel needs, to provide an adequate working force. Then it seeks merchandising techniq which will attract the wary eye of the customer. C venient store hours are arranged for the shopper.

But what of the Church? Too often a small to church is content with outmoded facilities. Buildi are left in disrepair, no modern audio-visual equipm is purchased for Sunday school.

A congregation allows its pastor to squander preci hours of his shepherd's time in typing or running mimeograph because it hires no parish secretary. P licity methods designed to invite the unchurched worship services are ignored. The church fails to sch ule "extra" services to make it convenient for every to attend.

The Church and a Changing Countryside

Touring Illinois, you find notable exceptions. It is hea ening to see a number of splendid Lutheran churc which announce to the passerby that members are pl ning for the future. The buildings themselves hint t the congregations have kept a finger on the pulse-b of progress.

Just at the edge of Harvard, for example, is Trin Church, an old congregation with a new $200,0 plant. The handsome stone church, in modified Got style, is actually a skillful remodelling job. There modern furnishings and richly symbolic stained-gl windows. Attached to the church is a new educati building. Every Sunday about 400 children walk do its polished corridors to bright, well-equipped cl rooms. Several small worship centers with candl altars are used by the Sunday school youngsters, a audio-visual equipment is provided.

Just as a businessman always keeps a hopeful eye op for opportunities to expand, the Church should al itself to opportunities for extending its work to n places. Fox Lake is an example of a town where vital church could make a real contribution. Once resort town with a rather unsavory reputation, it had a recent sharp rise in population as suburbani from Chicago settled there. It is now a village of 2,2 with literally scores of taverns but not a single stro denominational church. A "community church" met with only limited success. What is the Luther Church's responsibility?

It is helpful in many ways to use the analogy betwe a business enterprise and the church, but the analo can be carried only to a certain point. A businessm needs only to think about sales. He must consider o what towns will give him the largest opportunity profit.

The Church's mission, on the other hand, is to br the Christian message to people in all circumstan

he Church must serve the stable community, the dying wn in the twilight zone between prosperity and exıction, and the mushrooming suburb. We must not ıly consider, "Will this town be good for the Church?" ıt must think, "Would the Church be good for this wn?"

We must not cheapen the mission of the Church by inking only in terms of strategy, enrolling certain ımbers. What is the Church doing for a community? ggressive lay leadership is also needed. It is found in vic affairs. Most small towns that have new industries have them because someone actively sought them. Can pastor and people afford to be less aggressive for the cause of Christ?

"It is the task of the Church to permeate the everyday life of a community," says Dr. E. W. Mueller, head of the Rural Church Program of the National Lutheran Council. "Christ can be as much a part of a complex, mechanized community as the 'horse and buggy' community. Travelling through Illinois, you see a changing countryside. The job of the Church is to bring Christ to that changing countryside."

A Drawer of Potentials

button drawer or basket is one of the common fea-es of every American home. With a bit of stirring ıe can find an almost endless variety of buttons there. uttons seem to come in a multitude of sizes, styles ıd shapes.

Pastors, too, come in various sizes and shapes. There e tall ones, short ones, plump ones and slim ones. om what I've seen of the students around Luther minary, students who will someday be pastors, the end will continue. The men here are as varied a mass humans as you'd ever hope to meet anywhere.

Not only are they diverse as far as physical characterics are concerned. The variety of abilities and interests hich they reveal also covers a very wide range. And s a good thing. When one considers the vast number possibilities open to seminary graduates, it's indeed rtunate that their talents are so diverse.

For seniors at the seminary one of the greatest probms is that of deciding what phase of the church's ork they are best fitted to do. God has called them to rve Him . . . but exactly where and how?

Just as every button in the basket will not fit every npty button-hole so every seminary graduate will not suitable for every task that requires a pastor. The most overwhelming number of possibilities for service cing the seminary graduate make the question of Where will I best fit" all the more difficult.

Most of the men will probably find that the parish inistry is the place where they fit the best. But not (not even two) of them who choose the parish will ve exactly the same gifts. Some of the men who gradte from Luther Seminary in the next few years will terrific preachers, as some have been in the past. chers will do effective work in the parish ministry en though they will not be outstanding in the pulpit. ney will excel in visitation, counseling, or administration. These tendencies are already in evidence among them at the seminary. But all of their gifts will be used . . . all of them are necessary.

Some of the men, from the drawerful of potential pastors at the seminary, will find that the foreign mission field is the place that matches their abilities the closest.

Although the parish ministry and the foreign field are perhaps the most obvious areas of service there are many other positions that a pastor alone can fill. Chaplains are needed not only by the armed forces but by many institutions as well. There are prisons, training schools, hospitals, and mental institutions where the need for pastors is acute. These groups of people desperately need the counseling and comforting services of specially trained pastors.

The rapid growth of our church colleges requires that some of the seminary graduates prepare themselves for the teaching profession. The services of still others are needed in state colleges and universities to serve as advisors to LSA groups.

The program of the Church is wide-spread and diversified. The men who are being trained at Luther Seminary today are needed in a variety of places . . . and for a multitude of purposes. But no matter what specific phase of the work of the Church the individual graduate may choose, the task will always be primarily the same—"to preach the Gospel."

The method used, the group ministered to, the geographical location may vary. The message remains the same. Luther Seminary is where future pastors of the ELC learn the message and where they begin to become acquainted with the methods needed to proclaim the Gospel.

SAM SEMINARIAN

We Are Not "Up Front"

Raymond M. C

A great Church ought to be "up front" in the ranks of Christian Churches. The Evangelical Lutheran Church is not "up front" in the matter of giving. To be a great Christian Church we must be making a great witness to Jesus Christ with the money He gives into our hands. To earn some degree of greatness among our Christian brothers in other Churches we ought to be found in the forefront with the record of our tithes and offerings for the outreach of the Gospel, the testimony to Jesus Christ, the one and only hope of this world!

On the opposite page is the report of contributions to 55 Churches in the United States and Canada, as reported for 1954. The information was assembled by the Joint Department of Stewardship and Benevolence of the National Council of Churches. The information about The Evangelical Lutheran Church was provided from the parish reports of our congregations as given to the General Secretary and from the record of receipts in the office of our Treasurer.

The ELC—Line 25

The record for the ELC for 1954 is registered on line 25. The contributions from our congregations amounted to $10.39 per confirmed member for all benevolences in that year. That put us in sixth place out of 10 Lutheran Churches reporting. We were exceeded by the Augustana Lutheran Church, the Lutheran Free Church, The Lutheran Church —Missouri Synod, the United Evangelical Lutheran Church, and the Wisconsin Synod. A little further study shows the ELC in 29th place out of the entire 55 Churches reporting their benevolence contributions.

But not all the giving we do is for benevolences. Many of our congregations have been building and have had large local financial programs. However, in the total for benevolences and local expenses the ELC is still in 6th place among the 10 Lutheran Churches and still in 29th place among the 55 denominations. Apparently the situation among us with regard to local expenditures is not particularly unique.

But what about the "budget" of the ELC? Surely we have been called upon to do more there than others! We have been asked to "step it up" so much these last few years! That column, on the opposite page, shows per capita for our budget as $5.02 for 1954. That places us in 9th position among the 10 Lutheran Churches, with only the Suomi Synod being lower. That figure also places us 38th among the 55 denominations listed in this report, which are the major ones in American Protestantism.

Let's Get "Up Front"

This unflattering record of 1954 will do little good if just look at it and do nothing. We will not be a g Church by producing a large number of reasons why can't do as much as others. We will reveal some de of greatness, however, by our intolerance of excuses our determination to change the record for 1955 wit delay. We still have time, you know!

Perhaps you remember reading these lines:

> "That which is written shall remain,
> Nor be erased, nor written o'er again.
> The unwritten only belongs to thee;
> Take heed, and ponder well, what that shall be!"

The 1954 record is written and will not be erased. 1955 record is in process of being written, with on few short weeks remaining.

That Per Capita

A good many folks get all mixed up when they studying per capita giving records, such as we have on opposite page. They believe that is what they expe to give. Such figures have no relation to what we sh each be giving. They are only for analysis of giving understand trends and to make general comparisons.

The giving of individuals and congregations is t on the basis of what we have, on the basis of what has given us in trust. We should give proportiona Most of us have hardly begun to measure up to that st ard . . . but there is no doubt that we should and must. We are not only called to keep congregations pastors alive. We are to do that as a small part of cl ing this world for Christ. We will never do it by res far down the list of American Protestant denominat in our giving. It is time to "get up front" and 1955 is year to take a big step forward!

That Apportionment

This year, as in the past many years, each congrega has an apportionment of the budget of the ELC. We a going to make a very great advance in our place an the other Churches if we will be satisfied to "meet apportionment." The great Church, responding to the of its Lord, must go past such amounts and reveal desire to pour out its life in a proper stewardship. F good people of the ELC, for the kind of Christian vi which will take us with giant strides "up front" to glory of our Lord.

Religious Body	Benevolences: Denominational Budget	Benevolences: Denominational Total	Benevolences: Total	Congregational Expenses	Total Contributions	Foreign Missions	Reports for the Fiscal Year Ending	
1. Adventists: Seventh Day	$140.38	$140.38	$140.38	$ 33.58	$173.94	$ 32.78	December 31, 1954	1.
2. Baptist: *American Convention	4.99	5.48	6.73	36.43	43.17	1.16	April 30, 1955	2.
3. *National Convention U.S.A. Inc.						.05	June 30, 1953	3.
4. North American General Conference	11.90	14.35	20.51	58.42	78.93	4.14	March 31, 1955	4.
5. Seventh Day General Conference	8.67	9.67	9.70	24.84	34.54	1.92	June 30, 1955	5.
6. Southern Convention			7.30	34.87	42.17	1.44	October, 1954	6.
7. Brethren: Progressive (National Fellowship)		21.65	21.65	50.66	72.31		June 30, 1950	7.
8. *Church of the Brethren	7.07	12.64	13.21	32.67	45.88	1.83	September 30, 1954	8.
9. *The Brethren Church (Ashland, Ohio)	4.98	7.98	8.36	35.45	43.82	1.77	March 31, 1955	9.
10. Brethren in Christ	54.77	54.77	62.04	65.45	127.51	12.13	December 31, 1954	10.
11. *Church of the Nazarene	19.20	23.18	23.23	101.48	124.71	7.27	December 31, 1954	11.
12. Church of God, Anderson, Indiana	10.58	14.87	14.87	87.72	102.58	3.83	June 30, 1955	12.
13. Churches of God in N.A. (General Eldership)	5.08	5.68	5.68	36.74	42.42	1.42	August 1, 1954	13.
14. *Congregational Christian	3.69	6.42	6.42	48.35	54.76	1.40	December 31, 1954	14.
15. *Disciples of Christ	4.44	4.89	5.39	29.37	34.77	1.17	June 30, 1955	15.
16. Eastern: American Catholic (Syro-Antiochean)	3.00	3.06	3.10	2.22	5.31	.32	June 30, 1955	16.
17. Ukrainian Orthodox Church of America							December 31, 1952	17.
18. *Evangelical and Reformed	4.33	6.82	7.60	39.23	46.83	.88	December 31, 1954	18.
19. Evangelical Mission Covenant Church of America	26.72	27.09	32.28	90.30	124.45	9.69	April 30, 1955	19.
20. *Evangelical United Brethren	5.16	9.93	10.40	40.03	50.43	1.81	June 30, 1955	20.
21. *Friends: Ohio Yearly Meeting	39.22	39.22	39.22	49.15	88.37	12.36	June 30, 1952	21.
22. International Foursquare Gospel	8.90	9.94	9.94	43.72	53.66	5.13	December 31, 1954	22.
23. Lutheran: *American	7.09	7.34	9.99	48.83	58.83	1.06	December 31, 1954	23.
24. *Augustana	14.78	14.78	16.51	45.63	62.14	4.72	December 31, 1954	24.
25. Evangelical	5.02	7.99	10.39	41.24	51.64	1.26	January 31, 1955	25.
26. Free Church[1]	9.03	10.40	10.61	33.90	44.51	2.71	April 30, 1955	26.
27. Finnish Evangelical (Suomi Synod)	4.86	4.86	4.86	24.60	29.47	1.30	December 31, 1954	27.
28. Missouri Synod	8.92	13.31	13.31	54.52	67.82	1.03	December 31, 1954	28.
29. Norwegian	7.50	8.39	8.39	38.46	46.85	.35	April 30, 1955	29.
30. *United	6.82	10.16	10.17	40.07	50.25	1.62	December 31, 1954	30.
31. United Evangelical	8.90	10.27	11.38	53.49	64.86	1.69	April 30, 1955	31.
32. Wisconsin and Other States	9.48	10.67	10.67	38.45	49.11	.49	December 31, 1954	32.
33. Mennonite: Conference of Evangelical	63.66	63.66	63.66	40.36	104.02	28.09	December 31, 1954	33.
34. General Conference	24.98	30.53	35.30	41.54	76.84	9.62	December 31, 1954	34.
35. Mennonite Church			29.13	22.11	51.24		December 31, 1951	35.
36. Methodist: Free	24.82	53.61	53.90	140.89	194.79	12.77	September 30, 1952	36.
37. *Methodist Church	3.83	5.70	5.70	31.83	37.53	1.23	December 31, 1954	37.
38. Wesleyan	20.56	33.25	33.25	143.66	176.91	6.93	December 31, 1954	38.
39. Moravian: Evangelical Unity Czech-Moravian Brethren	5.32	5.57	5.85	16.96	22.81	.46	December 31, 1954	39.
40. Moravian Church (Northern Province)	7.36	9.09	9.49	50.02	59.51	3.96	December 31, 1954	40.
41. Presbyterian: Associate Reformed (General Synod)	7.27	10.67	10.67	37.65	48.32	2.09	March 31, 1955	41.
42. Cumberland	3.53	4.57	4.64	31.71	36.35	1.25	December 31, 1954	42.
43. Orthodox	25.37	25.37	25.37	81.19	106.56	10.69	March 31, 1955	43.
44. *U.S.	15.69	16.22	17.45	58.07	75.54	3.36	December 31, 1954	44.
45. *U.S.A.	9.28	9.28	10.21	51.26	61.47	2.28	December 31, 1954	45.
46. *United	9.12	12.41	13.49	48.88	62.37	3.98	December 31, 1954	46.
47. *Protestant Episcopal	12.08	12.08	12.79	39.04	51.84	1.53	December 31, 1954	47.
48. *Reformed Church in America	10.72	12.86	12.86	59.01	71.87	4.03	December 31, 1954	48.
49. United Brethren in Christ	12.69	23.25	23.25	66.00	89.25	8.58	September 30, 1954	49.
Total U.S., 1955	$ 8.03	$ 9.79	$ 9.70	$ 39.25	$ 48.95	$ 1.67[2]		
Total U.S., 1954	7.58	9.20	9.17	36.63	45.80	1.57[2]		
50. Baptist: *Convention of Ontario and Quebec	$ 13.98	$ 15.73	$ 15.93	$ 50.66	$ 66.59	$ 4.50	April 30, 1955	50.
51. *Union of Western Canada	8.62	10.67	11.37	54.82	66.19	2.72	April 30, 1955	51.
52. *United Convention of Maritime Provinces	4.15	4.79	4.79	18.93	23.72	1.53	June 30, 1955	52.
53. *The Anglican Church of Canada	3.44	6.48	6.48	27.04	33.52	.23	December 31, 1954	53.
54. *Presbyterian in Canada	6.29	6.29	7.27	34.23	41.50	1.50	December 31, 1954	54.
55. *United Church of Canada	6.66	7.19	7.86	33.40	41.25	1.60	December 31, 1954	55.
Total Canada, 1955	$ 5.77	$ 7.07	$ 7.52	$ 31.69	$ 39.21	$ 1.26		
Total Canada, 1954	6.30	7.41	6.40	27.09	33.49	1.73		
Grand Total, U.S. and Canada, 1955	$ 7.89	$ 9.63	$ 9.59	$ 38.88	$ 48.48	$ 1.65[2]		
Grand Total, U.S. and Canada, 1954	7.53	9.12	9.04	36.18	45.22	1.58[2]		

[1]Reporting for the first time.

Source: Reports from officials of religious bodies.

[2]The 4,526,478 membership of the National Baptist Convention U. S. A. Inc. has been included in the membership figure for the purpose of calculating the per member contribution to foreign missions.

*Member of Joint Department of Stewardship and Benevolence.

Report From Your Youth Board

Reverberating through Montana peaks in the summer of 1957 will be the swell of youthful voices inviting all to, "Build on the Rock in the Rockies"! Missoula has been chosen by the Board of the Young People's Luther League as the site for its international convention, July 17-21, 1957. The convention will be held on the campus of fast-growing Montana State University which boasts a field house with seating capacity of 10,000, in addition to many other fine facilities. The city and the university have promised a royal welcome and an all-out performance in making this a memorable stay for the anticipated 7,000 leaguers. The following telegram was received by the YPLL board upon hearing of their decision to go to Missoula: "Representatives of the Missoula Chamber of Commerce, the Lutheran churches, and Montana State University again extend to the YPLL a cordial invitation to hold your 1957 international convention in Missoula July 17-21. The red carpet is out from a community that promised you the finest convention atmosphere you have ever experienced."

The pocketbooks of local leaguers were a big consideration in the choice of convention site. The railroads have offered the special party rate which was refused for San Francisco. The cost, for instance, round-trip from Minneapolis to Missoula would be $33.08. Ea and sleeping accommodations have been promised low rate even though many fine facilities are availa

The decision came after long and careful adv consideration. Through the medium of prayer, the b came with a unanimous desire to go to Missoula. M steps along the way have indicated God has cleare path for finding this decision.

Another important decision, and certainly a far-reach one, was to implement immediately a resolution pa by the youth at the circuit presidents' school, na to approximate as soon as possible a 50-50 budge YPLL spending. As a result of a request by the Ch that the Luther League support the Seminary Deve ment Appeal, it was voted to ask the local league 1956 to raise $75,000 to be channeled through the congregation for its part of this appeal. The Yout Action budget is also to be $75,000. This was a co geous step forward as it means a budget well over t as large as has ever been voted by any previous bo Last year's budget was $60,000; next year's will total of $150,000. This money will be raised compl by voluntary giving as the Young People's Lu

LUTHER LEAGUE BOARD

Left to right: Rev. Sidney Nelson, Canadian youth director; Rev. Arnold Hagen, Canadian district president; Rev. Sherman Kor California district president; Rev. David Brown, associate youth director; Rev. Carroll Hinderlie, youth director; Rev. Eugene Foeh South Central district president; Rev. William Hood, Rocky Mountain district president; Rev. Gordon Selbo, first vice-president Gordon Egertson, Pacific district president; Dar Roa, youth evangelism counselor; Rev. Gordon Smedsrud, president; Miss D Bridely, Secretary; Rev. Alvin Selid, North Dakota district president; Rev. Oliver Ruud, Northern Minnesota district president Glenn Groth, Eastern district co-president; Rev. Philip Westby, South Dakota district president; Miss Lynn Lokkensgard, PTL sec Rev. Paul Eid, Atlantic district president; John Serkland, second vice-president; Steven Brandt, treasurer. Not pictured are Rev. ford Knudsvig, Southern Minnesota district president and Rev. Jack Olson, Eastern district co-president.

ague is the only department or auxiliary receiving support from the synodical budget.

Because it is the intention of the union committees at youth work shall be conducted within the province the new Church's budget, and because the Board of ustees of the Church has received favorably a request go on the synodical budget before union, it was voted request the ELC convention in June to place the PLL on the budget for the 1957-8 biennium for $78,700. his was the amount requested by the youth of the urch at their convention in San Francisco this mmer.

he volunteer services program of the American Lueran Church Youth Board was incorporated into the FLL program also by the board. ALC youth director, r. Marcus Rieke, was present to discuss this program; was Dr. Wilton Bergstrand, Augustana youth direc-, describing the "Caravan Project" of their youth ogram. Dr. Rieke related how they have since 1947 en conducting a foreign missions work project which ds about seven young people to New Guinea every her year to do mostly mechanical work in their mis-n stations.

Another similar project is conducted in home mission lds. Crews of seven to ten men, "mission-builders," e sent out to erect home mission churches, traveling m place to place for one year. It is also possible to lunteer for an unspecified amount of time for work various charitable institutions of the Church. Over ,000 calls were made by youth teams last year co-operating with the ALC Evangelism department in canvassing and visitation programs. The board directed the YPLL staff to seek out every means for promoting such work among our own youth.

A publication venture, whereby men of the Church desirous of expression would be permitted to write under Luther League sponsorship, was also approved. The volumes would be published under the title of the "Fulness Series," and be inexpensively bound and sold.

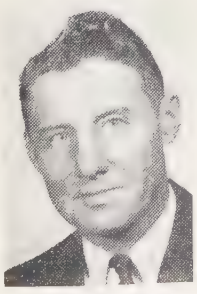
The YPLL board also invited the Board of Higher Education to co-sponsor a man who would have responsibilities in the development of youth leadership. His duties would consist of giving assistance to the Bible Camp movement, Luther League Leadership Schools, and work projects as well as promoting the LEAF program of the Department of Education.

Many other matters, including a renewed emphasis on the YES program, new materials for the Pocket Testament Movement, a new theme for 1956, "The Increasing Christ," the expansion of the promotion for "Youth Founders," and possible help for ELC Films, were decided upon at this board meeting. It was possible for all of the 18 members of the YPLL board to be present during most of the week-long sessions. A five-man interim committee was elected to carry forward any business previous to the next regular board meeting. This committee consists of Rev. Gordon Smedsrud, Rev. Gordon Selbo, Rev. Mansford Knudsvig, Rev. Oliver Ruud, and Rev. Jack Olson. The next regular meeting of the board will be two days following the ELC biennial convention in June.

wo Appointments Made

Arthur Christenson
Placement Service Director

Wilfred H. Marks



N. H. Ohnstad

e are happy to announce that two appointments to dership in our church-wide program have been made d accepted.

Mr. Wilfred H. Marks, Bemidji, Minn., has been pointed placement director for the Northern Minnesota District. Mr. Marks is representing the Lutheran Brotherhood Insurance Society, is scoutmaster for Troop 38 of First Lutheran Church in Bemidji where he and his family are members, and is also a Sunday school teacher and a member of the church council.

Mr. Nathaniel H. Ohnstad, Ellendale, Minn., has been appointed placement service director for the Southern Minnesota District. Mr. Ohnstad and his family are members of First Lutheran Church, Ellendale, Minnesota. He has served as Brotherhood president of the Albert Lea Circuit, director of the Glenhaven Area Boy Scouts, and director of the Samaritan Home for the Aged.

We are sure that the men of the Church will pledge their full support and cooperation to Mr. Marks and Mr. Ohnstad as they take on this new responsibility.

Can Christian Training

Superin

For the past fifteen years, the people of the United States have been extremely busy trying to determine why we should have such an outburst of Juvenile Delinquency in our country. After spending huge amounts of time and money, they have arrived at literally hundreds of contributing factors which are causing delinquency traits in the youth of today.

Many of these factors are categorized in the following: It's the fault of the school system—they aren't teaching the child the proper training in self-discipline. It's the fault of the Church—they aren't giving our children enough basic instruction in religion. The recent circulation of hundreds of indecent comic books on the market today is educating our children in all forms of vice and crime. The billion dollar Hollywood movie industry is to blame because they are producing such immoral pictures. If we didn't have all of the liquor and cigarette advertising in the magazines we would not have this problem of juvenile delinquency. Delinquency is a natural parallel for a world at war, or a world close to war. The list grows, each factor adding to the possible causes of juvenile delinquency.

Case histories of children which come to my attention could be categorized into three basic groups, or a combination of all three, all of which have reference to the family unit. Alcohol, alimony, agitation. This classification, as well as anything else that one comes up with, is never startling. We have known many of these for years. We must admit that in a complex society such as we are living in today, it would not make any difference if we were to prepare a list of several pages of contributing factors to delinquency and had the power to eliminate each factor on the list. We would still not have the problem solved. We know that for each factor that we would be able to eliminate, a new one would take its place.

It then becomes a problem of not "What causes delinquency," but rather, "How can we prepare our children to overcome all factors which promote delinquency?"

Here then, we have only one source to which to turn and that is the Word of God. We must provide a thorough indoctrination of our children with the mind and spirit of Jesus Christ. We must train them up in the way that is right so that when they are old, they will not depart from it. We must teach our children the power of prayer and the miracles of faith. Above all we must teach them the joyous living which comes to a person who dedicates his life to God.

First Step: Love

This Christian indoctrination must be exemplified in three phases of the child's life. The first phase we shall call LOVE. From the moment that a youngster is born, he must know that he is loved. Have you ever stopped to realize where you would be today if no one loved you? Wasn't that the main reason why most of us in our childhood could solve many situations which came before us? We knew that someone loved us and wanted us. When a situation came before us as to whether or not to do some particular act, didn't our thinking go something like this, "I wonder what Mother will think," or "I'd better not do this. I don't want to hurt Dad."

RNS Photo

Companionship involves interest in a boy's activities.

Picture your true feelings of
rental love against that of a boy w
finds his way to our Children's Ho
and has no one in the world to l
him; a boy who remains at our Ho
for several years without receiv
even a postcard from mother or fath
aunt or uncle, although he has ma
relatives living somewhere in
United States; a child who has b
told by his parents that he is
wanted; a child who has seen thro
ten or fifteen years of experience t
his parents do not love him. Do we
Christian adults dare to brand a you
ster as delinquent and place him i
penal institution because through
his life he has been beaten, starved,
nored, ridiculed and shamed and t
as he grows older starts develop
behavior patterns which coincide w
his youthful treatment at home?

Juvenile delinquents are not b
overnight, nor are those which
classify as emotionally disturbed,
pendent, neglected, or pre-delinqu
It takes many years of gross mish
dling to develop a youngster into
emotional condition which we f
today.

Love then, is probably the most
portant tool that we can use to deve
youngsters into Christian adults. H
we find that love is not enough.

Second Step: Control

Hand in hand with love in the Ch
tian indoctrination of young lives is
second phase, called CONTROL.

After a child is thoroughly c
vinced that he is loved and all of
parental and family experiences h
shown him that there is indeed m
love in his home, he must then h
limitations in daily living set bef
him. This is an important part of
growing process. When a child is
born, the parents have full control o
everything that he does. As he c
tinues to progress through infa
childhood, teen-age, to adulthood,
gradually remove controls with

Juvenile Delinquency?

for Boys

pe that when the child reaches the
e of approximately twenty-one years
will be able to make decisions for
nself.

These controls must be taught, not
d. It isn't enough to tell a child he
n't do this and he can't do that. It
ust be fully explained why you have
ade this decision. Again, we have
ly one place to turn for guidance
d that is to the Word of God. It is
redible to believe that youngsters
o have literally no parental controls
their lives are therefore happy.
ther, it is always the opposite.

A boy who is left to roam the streets
a city at will and who can stay out
til all hours of the morning is the
ost unhappy boy that you can find.
mediately he is aware that his par-
ts do not love him. Often, these boys
me and sit in my office and tell me,
only someone had checked up on
e once in awhile, I wouldn't have
tten into this trouble."

Here again many of us as parents
ould do well to check up on our
ungsters once in awhile. Just because
ey tell us they are going to be a
tain place, does not insure that they
there. Many is the parent who has
t full confidence in the children and
akened in the future to the reality
t they were completely fooled. Why
check up on our children once in
hile to see what they are doing?
e only time they will be irritated
this checking is when they are not
ere they told you they would be.
o much confidence in a growing
or girl is a disastrous thing for
h parent and child.

This is the stage in the growth of
ldren where we find our term Ju-
ile Delinquent appearing and where
get the impression that this child
become a delinquent overnight. In
ctically all case histories of these de-
quents, we find their abnormal be-
ior patterns developing from in-
cy on, but as the boy or girl begins
grow in physical stature, the parents

RNS Photo

A father and son enjoy companionship.

realize full well that they cannot be just telling their children what they can or cannot do. If the teaching process has been neglected from the time of birth, we then have a rebellious child to deal with; a teen-ager who is trying his best to become an adult and who is sick and tired of being told what to do when, without any parental love or control as a stabilizing factor.

Third Step: Companionship

The last phase of our Christian indoctrination in the family unit must emphasize COMPANIONSHIP. This is where so many parents neglect their Christian duty. In the accelerated world in which we live, it is even difficult for us to find half an hour a day to spend with our children in family devotions. A child needs the companionship of the mother or father throughout the growing stages. Where better can you counsel with your boy and show him the power of Christian living than to go out in the yard after school and play football with him? But when the request comes for such participation, doesn't the reply go something like this: "Not tonight, Billy, I've worked hard today and I am too tired." "I can't tonight, Bob, I have an appointment, maybe some other time."

Show me the father who has included companionship in his schedule and who will hunt, fish, hike and swim with his boy; one who will be interested in the same hobby or activity in which his son is interested; one who will take the boy to Sunday school and sit beside him in church; one who will like the friends that his boy likes; one who will help the boy build a bird-house in the work-shop; one who will be keenly interested in the boy's extra-curricular activities of the school and will attend all of these public affairs; one who will sympathize with the boy's love affairs; one who really knows his boy. And I will show you a boy whom we will not need to worry about in the future.

Companionship with their children is a must for both mother and father. Without it, the parents miss the greatest opportunity to prepare their children for future life.

In my estimation, parental love, control and companionship, used in conjunction with the standards of living that our Lord would have us lead, is the only sure way of combating Juvenile Delinquency and insuring our children the rightful chance of developing into useful citizens for both God and country.

Many times I thank God that I belong to a Church which is doing a magnificent job in rehabilitating lives of youngsters that would otherwise be lost. It isn't just the job of the Children's Homes of our Church, nor the Board of Charities which operates these Homes, nor the Women's Missionary Federation which does such marvelous work in supporting these Homes. It is the job of every Christian adult in the United States.

There is a wonderful group of teenagers in the United States today and given half a chance, I have no worry as to the operation of this country in the future. We must all set our goal to be nothing but the best for all the children in America. We as adults must take an active interest in the environments of the home, the school, the Church and the community and do everything humanly possible to provide an atmosphere that will develop boys and girls who know the joy of Christian living.

Fortnightly Review

The Federation of Evangelical Lutheran Churches in India has requested the member Lutheran Churches to publish the statement that follows concerning the Tranquebar Quarter-Millennium Jubilee. We are glad to submit this statement in this Fortnightly Review, despite the fact that something about the early history of missions in India was presented in a recent Review.

"Since October 31, 1517, perhaps no day has been of greater importance to the Christian Church than July 9, 1706. On that day was born the great modern missionary movement, which is the most characteristic aspect of the history of the Church since the Reformation.

"Those who know the way of God will not be surprised that He selected a relatively small and weak Church for this wonderful enterprise. Denmark never succeeded to become a big colonial power, but neither the British nor the Dutch were called to become the spearhead for the progress of the Kingdom of God. The official leaders of the Church of Denmark did not at the time understand the call of God. But by the combination of the Lutheran teaching of the calling of the Christian prince and the new individual Christian responsibility, which was fostered by the German Pietism, the Lord prepared the way for this new venture which has revolutionized the Protestant Church the world over.

"When Ziegenbalg and Plütschau on July 9, 1706, went ashore at the lonely Danish colony of Tranquebar on the southeast coast of India, no man could understand the fragrance and the fruitfulness of this 'Grace for obedience to the faith among all nations.' Now we see five million Protestant Christians in India, being directly or indirectly the fruit of this faith and obedience, or (including settlers) one and a half million Lutherans in Asia and Australia—not to mention other mission fields as Africa, where the progress just now may be still more conspicuous—the result of this faithfulness of the first Protestant 'Apostles,' the royal missionaries of the King of Denmark, nay more, missionaries of Christ, the King of Kings.

"But still what we see is only the beginning. It is certainly not the will of God that this work should come to a stop, whatever difficulties there may come. We are 'confident that He which hath begun a good work in you will perform it until the day of Jesus Christ.' That is the word of the great Apostle about the new Church in the mission field, 'always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now.'

"The young churches are the greatest joy of all C tendom. They are connecting the old churches with very first Church. Only so the Church is the bod Christ. They are helping us to read the word of as it was originally read, 'God also bearing them ness, both with signs and wonders, and with di miracles, and the gifts of the Holy Ghost, accor to His own will.' The martyrs of today in the yo churches, as they 'look steadfastly into heaven,' mak realize the essential of the present: 'God was man in the flesh, justified in the Spirit, seen of an preached unto the Gentiles, believed on in the w received up into glory,' and realize the essential of future: 'Surely, I come quickly. Amen. Even so, c Lord Jesus.'

"Our Lord says: 'Son, go work today in my yard.' "

The Lutheran World Federation has asked that Churches of India be remembered in prayer in all congregations on Sunday, January 8, 1956. The foll ing prayer is suggested by the Federation.

Almighty God, our heavenly Father, who brought salvation to all mankind,

We especially give Thee most humble thanks having used Thy servant, the King of Denmar send the first missionary from the Lutheran br of Christ's Church to India in order to preach Gospel and spread the knowledge of Thy holy u

We thank Thee for all Thy witnesses, who followed his footsteps in faithful service.

We thank Thee for the wonderful result of labor, due to Thy mercy and to the power of Holy Spirit.

We pray Thee to bless Thy Church in India new grace and to pour out Thy Holy Spirit o its members, congregations and ministers. B together, O Lord, the different churches and sions into a closer fellowship and unity in faith love.

And as we now celebrate the memory of the be ning of the Evangelical mission in India, we bes Thee to inspire Thy people with the spirit of e gelism so that they not only rejoice in what T hast wrought through Thy servants in the past consecrate themselves to new efforts. Forgive sins and let not our failures and shortcomings s in the way for Thy blessing upon our work.

We also commit unto Thee the ruler and peop India, so that this great nation may be built

(Continued on page

Voices in the Wilderness

Harold B. Kildahl

THE FOURTH SUNDAY IN ADVENT
December 18, 1955
Text: John 1:19-28

ow there is a description, and a definition of a man at is worth examining. John the Baptist called himself voice in the wilderness," and nothing more, and ith that went on to say that he was not even worthy untying the shoelace of "Him who was to come ter." It is a picture of abject humility, of a man will-g to perform his function and fulfill his spiritual role life without asking or getting credit or praise for his forts. Someone once wrote: "There's no end to the od that could be done if men were not concerned ith getting the credit."

You see, the dominating thought, the underlying eme, the basic motivation of the life of John the Bap-st was to bring glory to the name of Christ, the "Lamb God." He would speak, shout, preach, and exhort; e would point, direct, guide, and urge men to Christ, at for himself he asked nothing. I like that. It fits. It ts into the scheme of God's plan for the redemption the world in which men who have caught the vision the mercy and goodness of the Father, and who have een led by the Spirit of God to the cross of Christ rrender themselves and all that they are to the procla-ation of the Gospel. Like Carey who would "burn t for Christ," and like others who have devoted their ves to the work of missions in distant places, caring ot for self but only for the glory of Christ and the lvation of the souls of men, John the Baptist gave imself, letting his life be given and his voice be used, elding his heart to be conscripted in royal service.

The world today needs more "voices in the wilder-ess," men who care not for self but only for Christ, ho care not for praise of men but who find their joy the praise of God, who seek not their own but seek ly the redemption of others. Such prophets, mighty word and deed, are clearly needed now, for the ilderness of immorality and the wilderness of material n are growing wider and greater. To penetrate such wilderness as our day offers will require the dedica-n of men and women, the devotion of their lives, e consecration of all that they are to the cause of hrist.

For just as when John the Baptist heralded the coming Christ so today the world needs to know of His ming and the healing in His wings. Voices in the ilderness! Are you such a voice? You could be such voice, a needed voice, if surrender you will, and com-it your mind, soul, and body to the care and keeping the Lord. Amen.

Ministry of Music

Oscar R. Overby

Much more could be said about the work of a full-time minister of music, especially since we are finding that music under adequate leadership and local support will have power to serve the many interests of the Church to a much greater degree than we were formerly aware. His contributions will more than out-weigh the necessary investments. Music is a specialized field, so to obtain the goals we have set, talented and trained leadership is essential.

The minister of music will work in close cooperation with the leaders of all the organizations of the congregation. Weekly meetings with these key-people and with the associates in music whom the minister of music will coach for special duties, should have a place on the schedule. In the church schools expert leadership in music will find significant outlet. Concerts, festivals and special programs will bring the ministry of music into flower.

In the Luther League the minister of music will integrate his choir work with youth activities and interests, yet not isolate it from the regular unifying program of the congregation as a whole. A progressive, balanced, healthy growth is to be maintained. He will promote a separate youth choir, if available talent warrants, some of whose younger members may continue to sing with the children's (junior) choir; and others who may serve a double role by sharing their voices and vigor with the adult choir. Age levels, yes—yet local needs, continuity, the universality of song, the oneness in Christ are to be recognized. The Brotherhood definitely would welcome the minister of music. Our men, as it were, are the potential pipes of a tremendous organ which in most places is gravely silent for lack of a player. We also need more composers in this field, creative minds who will get acquainted with the rich registers of the male voice and search for a new idiom. Likewise, the women's organizations are ready instruments for beautiful spiritual expression of faith and joy.

Young and old in the Church are to be witnesses to the faith, vocal reeds to declare the glory of the eternal God. Good music and a capable consecrated minister of music can have a unique part in making church work stimulating and vital, in proclaiming the joy of the Christian life to a world in waiting.

Fortnightly Review

(Continued from page 1154)

the only firm foundation even our Lord and Savior Jesus Christ, to whom with Thee and the Holy Ghost be all honor and glory now and for evermore. Amen.

Meditations for the Family Altar

J. R. Hest

TOWARD CHRISTMAS DAY

The Epistle: Hebrews 1:1-5

The Gospel: Luke 2:

Monday, December 19
THE MANGER
Read Luke 2:1-7

And she gave birth to her first-born son and wrapped him in swaddling cloths and laid him in a manger . . . .

Many children know why Baby Jesus was laid in a manger. It was simply this: there was no room in the inn. And somehow, it would seem all wrong to us who know the story so well, if the manger part should be taken away. It is important to the story and has come to have wonderful meaning.

The manger was reserved for Baby Jesus. Kings and king's sons and the rich and the high and the mighty had other beds to rest upon. Soft beds in warm rooms. Only Baby Jesus could rest in the manger. It is true that the manger at Bethlehem held hay for the cattle and the sheep and for donkeys on which travellers came. But on the night the Savior was born it was borrowed for Him. It was a lowly manger for a lowly king who by laying down His life would become King. It was a manger now, then a cross, then a Throne.

Make my heart a manger, O Jesus. Amen.

Tuesday, December 20
WITH SONG
Read Luke 2:9-14

And suddenly there was with the angel a multitude of the heavenly host praising God and saying, "Glory to God in the highest . . . ."

In so many respects the shepherds had the best of it when Jesus was born. The news came to them first. Perhaps it was that they were ready to hear. And how God impressed them with the announcement! He sent angels with the word. He filled the sky with angels and light and music.

The shepherds had never heard anything like it before. Out there in the stillness of the night it came: "For to you is born this day in the city of David, a Savior, who is Christ the Lord." And while this glad news was finding its way into their understanding the heavens broke open and a multitude of angels joined in a great refrain. "Glory to God in the highest," they sang.

Perhaps if you and I had been among the shepherds that night we would have gone to our knees. But we can, even today!

I sing praise to Thee, O God! Amen.

Wednesday, December 21
TO BETHLEHEM
Read Luke 2:15-20

"Let us go over to Bethlehem and this thing that has happened, which Lord has made known to us."

So they went. After the angels them, the shepherds made a resolve t to Bethlehem. They didn't stay ou the plains and talk about what had t place. They went to Bethlehem.

You can see them standing there a door of the stable, their heads unco and peering over one another's shoul *This thing that has happened.* All more wonderful than they were accusto to. There was the Savior, sleeping the manger. Wrapped, just as the a said, in swaddling cloths. They quiet, and filled with awe. Out on plain their eyes reflected the heavenly l Here at the stable their eyes were soft with the light in the manger.

Christmas time is visiting time. of us, like shepherds, must go to Be hem to see for ourselves this gift of

Bring me to that place, too, O where I can behold my Savior. Amen

+

Thursday, December 22
OFFERINGS
Read Matthew 2:9-11

Then; opening their treasures, they offered him gifts, gold and frankincense and myrrh.

They "fell down and worshipped him" first, these wisemen who followed the star. Then they made their offerings. These were good, expensive gifts, and they made them because it was the custom to honor newborn kings in this way.

These wise men were the first to teach the lesson that we cannot come to Christmas empty-handed. We cannot be content to take the Gift God gives without giving something in return. Whatever we give is as nothing compared to what God has given. But we must make an offering.

What can it be? Perhaps the gold of praise to God. Or it may be the frankincense of a humble spirit, or the myrrh of a deed of real love. Like putting a deep smile on the face of a sick friend, or a little child.

But we bow down and worship Christ first. And our worship is in word and deed.

Accept our offerings, O Jesus. Amen.

Friday, December 23
AT LAST!
Read Luke 2:25-35

"For mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples."

The time had been long for Simeon, a devout man. He was full of years. And those last years were long. He had been waiting for a promise to come true. And now it had. And there he stood in the temple holding the infant Christ in his arms. And he spoke a beautiful series of words that have become a part of our Christmas faith. Simeon saw that in the little Child God brought salvation to man.

Not only little children are happy at Christmas time. Old folks are happy, too. And when they can speak to us of what Christmas means, we listen. For they are able to speak more of life and its meaning and its needs. And they can see how necessary it was for God to send a Savior into the world. The little Child is able to care for the aged also. Whether we are old or young Christmas has a blessing for us.

Let me see Thy salvation, O God. Amen

Saturday, December 24
THE GIFT
Read II Corinthians 9:15

Thanks be to God for His inexpres gift.

"What did you get for Christmas? the question many boys and girls are g to ask each other after the presents been opened. "Well, how did you n out?" is another way the question be put among the older people. And will tell one another what gifts they ceived. Some of the things will be hi useful and appreciated. Some of the th will soon be forgotten, broken, or Some gifts will be entirely useless and wanted. That is how it will go.

Christian people will remember God placed His Gift "under the tree" all mankind. Is it a precious gift? It is the gift of salvation. Is it a us gift? Indeed! It alone can make me ri eous in the sight of God. Shall I ac it with thanks? Yes, for the rest of days! Shall I tell my friends about God wants me to let everybody know

Thanks be to God for His inexpress Gift. Amen.

Here and There on the Christian Front

Edited by Raymond M. Olson

D CHURCH-STATE INQUIRY

ime Minister Anthony Eden re-ted a proposal in the House of Com-ns that a royal commission be med to examine the question of dis-ablishing the Church of England. turning the proposal down, Sir An-ny said that "no representations in or of disestablishment have been eived from any responsible repre-tative body."

"The Church of England and the e Church Federal Council," he led, "have in the last few years each ointed a commission on the rela-ns between Church and State and h reports indicated that the sepa-ion of Church from State at the sent juncture would be to the detri-nt of the Church and the nation." The proposal for separation had n made by Laborite Samuel T. ingler, apparently inspired by a mon in St. Paul's Cathedral by the v. George Arthur Lewis Lloyd in ich the preacher had urged dis-ablishment on the grounds that secu- interests, often agnostic members parliament, control the Church and it its freedom. He had asked if Church's official connection with State was "worth the high price t is paid for it—limitation of her itual freedom, denial of any choice he appointment of her leaders, and idious secularism which results from stant attempts to impose upon the urch the State's own lower stand-s of morals."

NNEDY SEES LATIN IERICAN OPPORTUNITY

thodist Bishop Gerald H. Kennedy rned from his first episcopal visit outh America convinced that the inent "offers the world's greatest ortunity for Protestant and Cath-missionaries alike." He said secu-m was rampant in Latin America. he bishop maintained that "any-who takes such a trip cannot fail e sold on the idea of separation of ch and state," and that a "decent ety" must depend on individual ac-nce of religion.

He gave figures to substantiate the statement that secularism was widespread in Latin America. "A Brazilian survey, in which both Catholic and Protestant organizations took part, showed that of the population of 55,000,000, only 10% considered themselves Catholic, less than 2% Protestant, and the others claimed adherence to no religion," he said. "In Buenos Aires, capital of Argentina, a survey showed 13% practicing Catholics, 7% nominal Catholics, 60% who claimed they never went to church at all, 5% Protestant, and 15% of others."

He said that Brazil and Chile were probably the "freest" of Latin American countries, so far as mission work was concerned, and "Peru was the worst." He also stated, as his impression, that "we have made a mistake in putting too much emphasis on schools as ends in themselves, without any Protestant witness, and not enough emphasis on the Church and a program of evangelism."

GEORGIA BAPTISTS SAY "BE CALM"

The Georgia Convention, at its annual meeting, urged all responsible leaders to speak in a "calm and deliberate manner" on race relations matters. It adopted a report of the Convention's social service commission which said that "the upholding of the law and order is every citizen's duty." It also stated that "hurried and enforced adjustments hurt the harvest of good will." Whatever transition is made from segregation to integration, the report said, "will have to be made in the increasing light of day by day understanding and acceptance."

The delegates approved the employment of a white worker to expand the Convention's program of Negro work. He will be the first white person to work officially with the two Negro Baptist Conventions in the state. The various departments of the white Conventions, however, have worked with the Negro Conventions in the past.

AT SPIRITUAL FOUNDATIONS CONFERENCE

RNS Photo

Vice-President Richard M. Nixon congratulates Sir Muhammad Zafrulla Khan of Pakistan, a judge of the International Court of Justice at The Hague, after his address at the second National Conference on the Spiritual Foundations of American Democracy. Looking on are, left to right: The Rev. John F. Cronin, of the National Catholic Welfare Conference; Dr. Charles W. Lowry, Episcopal minister, lecturer and author; and Dr. Edward L. R. Elson, pastor of National Presbyterian church, Washington, D.C. Drs. Lowry and Elson are co-chairmen of the Foundation for Religious Action in the Social and Civil Order, which sponsored the conference. Established in 1953, the Foundation is an independent organization of clergy and laymen.

BLIND MISSIONARY LEAVES

RNS Photo

The Rev. Ralph Montanus of First Baptist Church, College Point, N. Y., founder and president of the Gospel Association for the Blind (right), bids good-bye to Miss Catherine Hardin of College Point, before she leaves for two years of missionary service in Antijua, British West Indies. Also present is Frank Cirencione, a mission worker for the Association, with his seeing-eye dog, Bumper. Miss Hardin is believed to be the world's first blind foreign missionary. Mr. Montanus, who is blind himself, founded the Association more than 10 years ago to minister to the spiritual needs of those both here and abroad who cannot see. The clergyman, who believes that "the blind can best reach the blind," said if Miss Hardin's project is successful it will pave the way for other blind workers of the Association to work in foreign mission fields.

RESTRICT PRISON SERVICES

Prisoners in the King County jail, Seattle, Washington, will no longer be listening to evangelistic services in the corridors and "tanks" of the jail. Superior Court Judge Howard M. Findley upheld a prison rule which requires all religious services to be conducted in the chapel, a rule which has been ignored. This regulation recently came up for attention when 25-year-old William Harvey Rhea, serving a year on vagrancy and assault charges, brought suit against 19 religious organizations conducting services in the jail corridors and "tanks." He insisted that prisoners should not be forced to listen to such services.

Judge Findley refused Rhea's request for an injunction that would have prevented the evangelistic organizations from holding services in the corridors and aisles. At the same time, he declined to issue an injunction requested by the religious groups to bar the sheriff from enforcing the rule limiting religious services to the chapel. In rendering his decision the judge declared that neither the sheriff nor the jail superintendent were required "to acquiesce in the wishes of the inmates as expressed by them while in jail."

WORTHY OF NOTE . . .

Last week, in these columns, there was a report of the barring of Bishop Otto Dibelius of Berlin from the East Zone of Germany. This week we are informed that it wasn't really the Bishop who was involved, but a clergyman by the name of Bischoff (Bishop). Confusing, isn't it? . . . The American Institute of Management will release early next year a $100,000 "management audit" of the Roman Catholic Church which will disclose statistics and facts never before made public. It is to "show for the first time exactly how many separate establishments the Roman Catholic Church has over the world." . . . In an unusual action the Presbytery of Los Angeles suspended the pastor and six ruling elders of West Hollywood Presbyterian (U.S.A.) Church for insubordination." They were found guilty of not complying with a 1953 presbytery directive to low the terms of an estate left to church. . . . The advent of a new visional government under Maj. Pedro E. Aramburu is not expecte have any marked effect on the proved relations between Church State in that country. . . . Bull published by rural churches wil able to go through the mails fre charge under terms of a new re lation issued in Washington, D.C tension of the "free in county" ma privilege long given to weekly r papers to church bulletins or p papers, is an unexpected by-pro of the legislation approved by gress this year making it easier church bulletins to obtain second mailing privileges. . . . A camp to enlist thousands of church mem in a letter-writing effort to seek end of alcoholic beverage adver in newspapers and magazines an radio and television has been prop by the Rev. Wilbur A. Korfhage ministrative director of the U Temperance Movement of Minn The letters would ask Congres and Senators to seek passage of fe legislation outlawing liquor adv ing.

ASK RELEASE OF SURPLUS GRAINS

RNS Photo

Leaders of religious overseas relief agencies met in Washington, D.C. with Sec of Agriculture Ezra Taft Benson (second right) and urged him to release grains surplus government stocks for use in the programs of free food distribution to people abroad. Among those at the meeting were left to right: The Rev. R. Wilson, executive director of Church World Service, relief arm of the National C of Churches; Lewis B. Hoskins, executive secretary of the American Friends (Q Service Committee; and Msgr. Edward E. Swanstrom of Washington, executive d of Catholic Relief Services—National Catholic Welfare Conference.

ORVILLE DAHL ATTENDS ITE HOUSE CONFERENCE

Orville Dahl, Executive Secretary e ELC's Division of Higher Edun, attended the White House erence on Education in Washing-D.C., on November 28 to Decem-1.

ne invitation was extended to Dr. in his capacity as higher educadirector of the ELC and secretary-rer of the Lutheran Educational erence.

e areas of concern covered by the erence are "What Should Our ols Accomplish?" "In What Ways We Organize Our Schools More ently and Economically?" "What Our School Building Needs?" w Can We Get Enough Good hers—and Keep Them?" "How We Finance Our Schools—Build Operate Them?" "How Can We in a Continuing Public Interest ducation?"

COLLEGE FOOTBALL

r of the five ELC senior colleges d second in their respective conces in football competition. A runn on these outstanding season rec- is given below.

Luther

ner College at Decorah remains aten in football. This record, datback to 1953, ranks third in the ry of all colleges in the state of . This second longest winning k in state history was stopped at en games by a tie game (the game h cost Luther the conference pionship). The over-all record his year stands at nine wins, one no losses. Luther College has lost four conference games in the past years.

vo Little All-Americans from last are on the present squad—full-, Jack Shultz and halfback, Don eim. Both are candidates for the r this year along with quarterback, Rundle.

r the first time in its history, Lu- College participated in a postn football bowl game. The Luther squad chalked up another victory when they won 24-20 over Western Illinois State College in the Corn Bowl Game at Macomb, Illinois, on Thanksgiving Day. There are three bowl games approved by the NCAA (National Collegiate Athletic Association) for small colleges, and this was the only one approved for Thanksgiving Day.

St. Olaf

Coach Ade Christenson's St. Olaf football team finished second in the tough Midwest Conference race as they were dropped from the ranks of the nation's undefeated teams November 12 by Coe College in Cedar Rapids, Iowa. The 28-14 defeat by Coe was the Oles' second loss in their last 26 games.

Until the Coe loss the Oles led the nation's teams in scoring as they also did in 1953. In eight games St. Olaf outscored their opposition 290-66.

The Oles ranked 14th among the nation's small colleges in total offense with an average of 358.6 yards per game. End Erv Mikkelson was second high in the country in the scoring pass department as he caught six touchdown passes.

Three Oles were named to the Midwest All-Conference first team and five were named to the second team. Selected by the conference coaches for the first team honors were: Erv Mikkelson, Canby, Minn.; co-captain, Buzz Helseth, Pelican Rapids, Minn.; and Dave Bolstorff, Grand Rapids, Minn.

Second team selections include: Ralph Hagberg, end, Buffalo Lake, Minn.; Paul Quam, center, Minneapolis; Mark Reinertson, quarterback, Northfield; Bernie Von Wald, halfback, Le Seuer, Minn.; and Whitey Brekken, fullback, Tracy, Minn.

Concordia

For the third successive year the Concordia College Cobbers came within one touchdown of winning a share of the Minnesota Intercollegiate Athletic Conference championship.

Despite a decisive victory over the champion Gustavus eleven, the Cobbers, hampered by injuries, dropped one-touchdown decisions to Augsburg and Macalaster, earning a conference record of four victories and two defeats for a second place position in the MIAC race.

In their two non-conference starts the Cobbers rolled over their local rivals by impressive margins, notching a 20-7 win over NDAC and a 34-0 trouncing of the Moorhead State Teachers College.

On the All-Opponent Team compiled by St. John's University, no fewer than ten members of the Concordia squad were honored. Curt Gabrielson, Cobber fullback, was a first team choice, while halfback Ronald Gilbertson, tackle Duane Nelson, end Bill Quenette, guards Carlton Paulson and Alward Tweit were second team selections. Tackles James Simonson and Paul Knutson, center Lowell Larson, and quarterback Harvey Anderson received honorable mention.

The Concordia Cobbers were also selected the most sportsmanlike team in the Minnesota Intercollegiate Athletic Conference.

Pacific Lutheran

Pacific Lutheran College finished second in the Evergreen Conference football play with a record of 5 wins and 1 loss.

Three players made the all-conference team and three were named to the second team. Quarterback Tommy Gilmer, tackle Lynn Calkins and guard Gerry Kluth made the all-star eleven. Gilmer and Kluth have been nominated for the Little All-America team.

Gilmer ranks 8th among the nation's small college passers with 53 completions in 104 tries for 699 yards and 7 touchdowns. He gained national publicity for his drop-kicking ability. He hit 9 of 10 points after touchdown tries.

Kluth was chosen for the inspirational award by his team-mates. In his four years of college ball and two of Navy ball, he was on the starting team every game.

John Fromm, sophomore halfback, set a new college rushing mark when he rambled 695 yards on 150 carries in 8 games.

WITHIN THE E.L.C.

(Continued from page 1142)

The Rev. J. J. Jacobson is serving as interim pastor at Nevis, Minn.

The Rev. John O. Larsgaard, army chaplain now stationed at Fort Cronkhite, California, on Nov. 20 was awarded the Commendation Ribbon for his outstanding chaplaincy work in Korea.

DISTRICTS

North Dakota

Litchville, N. Dak. All the members of the Ladies Aid of Ringsaker Church of the Litchville parish hold life memberships in the Women's Missionary Federation. The Evening Circle of First Lutheran Church, also of the Litchville parish, has the same distinction. The Rev. Elias K. J. Kristensen is the parish pastor.

Rocky Mountain

Lacrosse, Wash. Selbu Church (a congregation of about 200 members) on Oct. 15 sent off a railroad car containing 1,800 bushels of wheat as its contribution to All-Lutheran Food Appeal. Leaders in the project were John Kyllo and John Kjosnes. Later in the month the congregation gave its pastor a farewell gift of almost $1,000, and the Ladies Aid presented a silver coffee service to the pastor's wife.

Bigfork, Montana. District President Daehlin conducted a visitation Nov. 18 in the Bigfork-Somers parish, served by the Rev. L. O. Lasseson.

HOME FINDING WORK THROUGH FIFTY YEARS

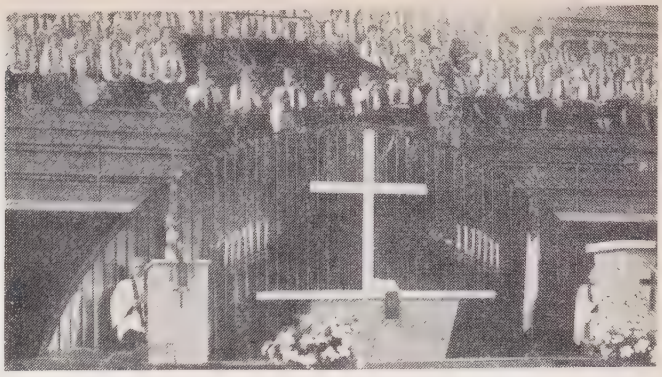
Commemorating the founding fifty years ago of The Lutheran Home Finding Society of Illinois, officers, members, and functionaries of the Society met at a festive dinner in Chicago Nov. 18. Guest speaker was U. S. Senator Everett M. Dirksen of Pekin, Ill. Organized by the old Norwegian Synod, the Society has been a prominent benevolent organization throughout the years, and has cared for about four thousand children. With headquarters at 4840 Byron Street, Chicago, it has associate offices in Springfield and Rockford.

ANNOUNCEMENTS

Wanted: Used copies of the Lutheran Hymnary. Write Tom Elton, Parshall, N. Dak.

Twin Cities Older Pastors' Association will hold its Christmas party at

GRAND FORKS LUTHERANS UNITE IN REFORMATION SERVI



Sponsored by the Greater Grand Forks Federation of Lutheran Laymen, a joint Refor service participated in by practically all the Lutheran churches of Grand Forks, N and environs took place Sunday forenoon, Oct. 30, at the University of North Fieldhouse. At least five thousand worshipers were in attendance. The Rev. Osca (Aug.) preached, and the Rev. Carl Oslund (ULCA) was liturgist. The accomp picture shows the specially constructed altar and also part of the massed chor brass ensemble.

NORTH SHORE CONGREGATION BUILDS NEW CHURCH

Situated strategically in the fast growing city of Silver Bay on Minnesota's famous Shore, Sychar Church, parish of the Rev. Teber O. Hill, held its first service Oct its recently completed first unit church building. In the projected development of t this church will be in the exact center, east and west.

NEW SOUTH DAKOTA CHURCH DEDICATED

Leganger Church, Toronto, S. Dak., parish of the Rev. J. L. F. Huseth, had $72,000 church edifice dedicated Sunday afternoon, Oct. 30th, by Dr. L. A. president of the South Dakota District. Guest preacher at the forenoon service former pastor of the parish, the Rev. H. B. Bestul, Sand Creek, Wis., and in the the Rev. Einar Lenander, Englevale, N. Dak., a son of the congregation. The new is of contemporary design, and its nave seats 320, with overflow accommodations additional. It has a wing for the use of the Sunday school of the congregation.

ral Lutheran Church, Minneapolis, sday, Dec. 29 at 2:00 p.m. Ad- by Dr. Oscar C. Hanson on "Our P-T-R Mission in Norway." Vocal bers by the Rev. C. E. Nestande. party is not for Association mem- only, but for all parish pastors, ssors retired and in active serv- and for missionaries on furlough cluding wives and widows. Out-of- pastors visiting in the Twin Cit- t the time are also welcome.

anted: Used pews by two Home ion churches. Write Edith R. Ho- Kadoka, S. Dak.

e Board of Charities will meet 16-18 at Church Headquarters in eapolis.

e National Charities Conference he Evangelical Lutheran Church be held in Minneapolis Feb. 19-21. Sunday morning services will be at Central Lutheran Church, as onference joins the congregation orship. All other sessions will be at the Curtis Hotel. It is urged hotel reservations be made direct- d soon.

e Placement Service

urpose of the Placement Service is to in the locating of our people in com- ies served by the Lutheran Church. The ment Service has not investigated the s of the propositions advertised and es no responsibility in the matter. your ads and communications to The ment Service of the E.L.C. New ad- 422 South Fifth Street, Minneapolis linnesota.

FOR SALE

S

acre farm, level, about 100 acres till- n Blue Earth Co., Minn. All new build- 3 bedroom home with natural gas heat ty water. On new surfaced road. Lu- community. Price $45,000. 442-1A

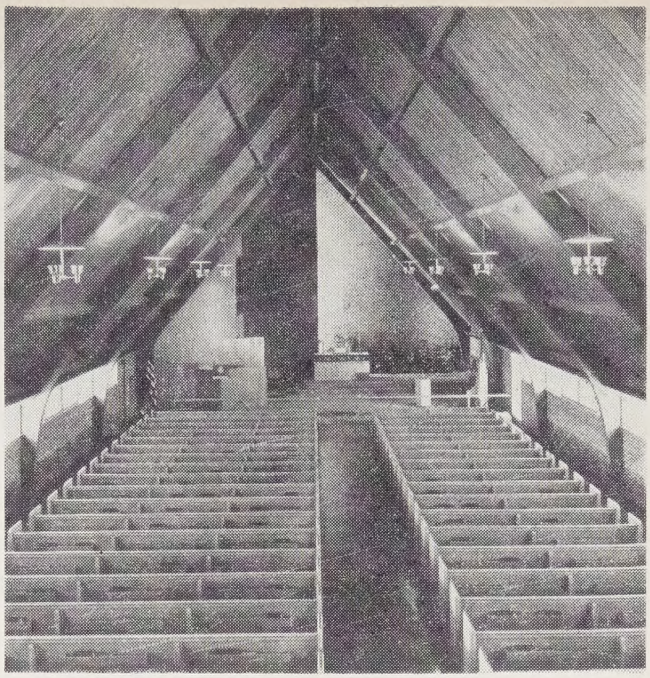
acre farm in north central Minn., Cass bout 80 acres under plow, balance tim- d pasture, all fenced and cross fenced. 6 room house, REA, new electric pump ement, water piped to sink. Good barn, for 16 cows; chicken house, garage, buildings. On mail, milk and school bus 4 mi. to town of 1200, high school and hurch. 442-2A

acre farm, 8 room house, new barn, ther good buildings. 80 acres tillable, lfalfa ground. Near highway in Dakota linn. Lutheran Community. Price $20,- 442-3A

acre farm, self-drained, all under plow Modern 3 bedroom house, other good gs. Near Lutheran church, on school ute. Price $160 per acre; about $15,000 Spring possession. Dodge Co., Minn. 442-4A

acres, all tillable, under plow. 2 new dern houses, new 90 ft. barn, 2 silos, dividual hog houses. On new surfaced Lutheran community. Freeborn Co.,

NEW MINNEAPOLIS SUBURBAN CHURCH DEDICATED



At a service entitled "Dedicated to God and Community" the new church and educational building of Oak Knoll Lutheran Church in the Minneapolis suburb Oak Knoll were dedicated Sunday afternoon, Nov. 6, by Dr. E. C. Reinertson, president of the Southern Minnesota District. Another dedication service, "To God and Nation," took place the following Tuesday evening, speakers being the Rev. Conrad M. Thompson, ELC director of evangelism, and Mr. Val Bjornson, associate editor of the St. Paul Dispatch. And on the following Sunday morning two final dedication services, "To God and the World," were held, guest preacher at both being Dr. J. A. Aasgaard. Beginning as a small Home Mission church this congregation has grown to a membership of 1,450. Pastor of Oak Knoll Church is the Rev. John R. Reitan.

NEW NORTH DAKOTA PARSONAGE

This is the new parsonage of Trinity Church, Lisbon, N. Dak., parish of the Rev. S. L. Almlie. It was dedicated Sunday afternoon, Oct. 16th, by Dr. L. E. Tallakson, president of the North Dakota District.

Minn. Spring possession. Price $300 per acre; easy terms. 442-5A

120 acre farm, 3 bedroom modern home, barn, silo and other necessary buildings, including new double garage. 100 tillable acres, balance rolling timbered pasture with spring water. Near consolidated school and Lutheran church. 1 mi. from paved highway. Price $22,000. Goodhue Co., Minn. 442-6A

280 acre farm, all tillable, in Rice Co., Minn. All modern house, new double garage, $3,500 chicken house and feeder cattle barns. Lutheran community. Price $75,000; some terms. Spring possession. 442-7A

115 acre farm, level, with fine 3 bedroom modern house and other good buildings. On pavement. Lutheran area. Steele Co., Minn. Spring possession. Price $27,000. 442-8A

Businesses

Cafe for sale in western Minn. Well located in county seat town with 2 medical clinics, 2 Lutheran churches and Lutheran old people's home. Reasonably priced. 442-9C

Corner grocery store with modern living rooms on large lot in small town, Freeborn Co., Minn. Quick possession. Owner ill. Price $16,500 complete with stock. 442-10C

Hotel: 24 rooms, furnished, brick building, with owner's apartment. Well kept. In fine Lutheran community, southern Minn. Price $22,000. 442-11C

Variety Store in western Montana, near Flathead Lake, town of about 800. New fixtures and new stock including good heating plant available. Building can be rented at $75 per month. Reason for sale: poor health. 442-12C

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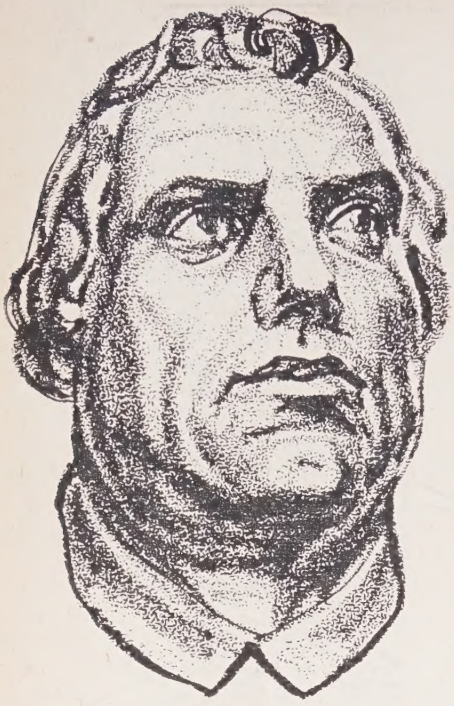

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